

Transcribed by
Bill Wheatley
Proofread by
G.J.M. 4/18/00

G.J.M.

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Must Remain in
Transcription Room

Swedish American Hall

San Francisco, California

Group III

MR. NYLAND:

"So, let's close the door. There's a reason why I would like to close the door. We sit here 'illegally'. This room is supposed to be only for me to sit, and wait until you could start the meeting in the other room. And since it was much nicer that we could sit here, I use the word 'it will be cozier', we conceived of the idea that we could furnish a way, and meet here. Then I hear that, perhaps, we cannot sit here forever. So, maybe half-way, someone will come in, ^{Co} and tell us to go to the other room. So, if that happens, I hope you don't mind.

"In any event, we'll start right now, and talk as fast as we can. I hope, in any event, that you can get enough in, huh?

"I hope, mostly, Group III, as we call it, of San Francisco: some friends of friends. And the reason why I mention it, is I go on the assumption that many of you know about Gurdjieff; at least have some idea. At the same time, a Group III is not, primarily, for a discussion of Gurdjieff and the ideas, and work on oneself, in detail. Gurdjieff, as a method, or as a philosophy, should always remain in the background; only sometimes come, a little bit, to the foreground, when there is interest. For the rest, it should be, really, a question of seriousness; of

considering one's life; and to see if anything could be done about the way one finds oneself, every once in a while, disturbed, or with some problems; or quite definitely, that one is up against it; or that there is, perhaps, a way out, in the sense that ordinary life is not always satisfactory. And that one is looking for some means, by which there can be more equilibrium, and more balance in a person, when he has to live his life on Earth; because it's obvious we have to live it here. Otherwise, we wouldn't be on Earth; and even if we are not responsible for our birth, we find ourselves in the midst of these kind of conditions: some part of a culture; and definitely, in a certain sense, part of this history; or history, as it is at the present time; and affected by the state in which we are; whatever we are as 'types'; and whatever we wish to do with our lives; And that the question is: How can we understand it? Or, that the question may be: Is there actually an aim that we could recognize, and to live for that; or should we simply accept it the way it is, and not do very much about it; and just, here and there, a little bit of some information that is interesting, and that keeps you busy for a couple of days, or so? And then, you read, maybe, a book, and that is also of interest, and it goes into your mind, and you remember a little bit of it. Sometimes, even, you may mention it to other people: but we are interested in finding out if something exists that can really help... help you... help one... help each other. Help all of us, in the sense of the possibility of development of something that is not developed in ordinary life; and we call it an unconscious state.

"Now it ought to be obvious, that if people have already learned a little bit about Gurdjieff, I mean, have been associated with it, and have, at times, tried, even, to work on themselves: I do believe that you ought to have questions; perhaps about that; perhaps about the reason why one should be interested in Gurdjieff, and not in someone else. And if that interest exists, and there are certain questions about it which comes from you, and on which you, perhaps, would like to have some 'enlightenment': perhaps we can talk about it.

"For me, a 'question and answer' group is much better than a 'lecture'; although there are limitations to having questions from one or two, or several people in an audience. Such a question may not always apply to everybody. And at the same time, a lecture may not apply to everybody, either. So, it is difficult, really, to know what one should do, on an evening like this; and to make it, let's call it, interesting enough, so that when you go home, you have something to take with you. That, I think, is really the purpose: that you get something from it that you can use. Not embellishment of your mind; and not satisfaction of curiosity. And not for you to be able to say: 'Oh, yes, I know something about Gurdjieff; because, once upon a time, I went to some kind of a lecture, and I heard about it.'

"I think the interest that one should have, regarding Gurdjieff, is, very definitely: that as food, you should eat it; and it should not stay either in your mind or in your feeling. You should be affected in such a way that you say: 'I can do ~~something~~ something with it; because it will help me, in the understanding of the conduct of my life.' And it might give me, even, answers of

why Life exists. And if I recognize that I am alive, that I will know what to do about it.' And therefore I say, if you have questions of that kind, serious: or rather, a little deeper than the surface. Sometimes, a little ^{bit} more Conscious, we call it; not superficiality, in any event: ~~not just talking~~ a little bit about 'blue sky' and 'nice pastures and flowers'; but about something that is within one, that does require attention, and that maybe should be developed, and is not developed at the present time. And if that, then, can be talked about, maybe you can apply it.

"So, if there are questions, you must have them; because you have had group meetings here, already for quite some time. And you have talked many times, also, about Work. And it is on that basis, of course, that I felt that it would be nice for me to come and... and see you; and to have an impression of what the group, really, is up to, and what you want to do with it. If you don't talk about the ideas of Gurdjieff as a background, even if you don't go into detail, there's very little sense in having a group; because you can read, there is enough literature about Gurdjieff now. You can read all you want, and you perhaps satisfy what it is, and find out a little bit; but unless you Work on yourself, the meaning of Gurdjieff passes you by. It is not just a nice little book that one reads, even if there is a great deal in it that is not, as Gurdjieff would say, that you ought to be satisfied with the first reading. The second reading and the third reading are quite necessary, in order to find out what is what; and maybe then you will know a little bit more about yourself.

self, when the book starts to indicate that Gurdjieff is really talking about us, and not just a couple of nice little stories of Beelzebub, when he tells them to Hassein, his grandchild.

"So, are there questions? Let's start. Yah."

"Did the door go open by itself, or did someone push it?"

Someone: "There are people out there."

MR. NYLAND: "Huh?"

Someone: "There are some people ~~who haven't~~ ^{would like to} come in."

MR. NYLAND: "Well, let them come in."

Questioner: "Only if you want to answer: How do you use Gurdjieff, yourself?"

MR. NYLAND: "That's a big question. I'll devote the whole evening to tell about how to use Gurdjieff? It's quite alright! Have you any idea what Gurdjieff wants to say; or what is your interest, really?"

Questioner: "Well, I've heard that Gurdjieff, ah, is applicable, as you say, in a more direct way, than as a... than ~~as~~ the apparent way, which is a mere... as a story teller. And I just want to know, do you have a...?"

MR. NYLAND: "And my question is: Why do you want to know it?"

Questioner: "I want to see how this fits into what I already know."

MR. NYLAND: "That, I think, is good. For that reason, then, you want to know what Gurdjieff means when he says: Work on oneself'?"

Questioner: "Yeah."

MR. NYLAND: "Have you any idea, what might be this kind of Work? Because your interest is aroused, not because of the word 'Work'; but maybe because you think that it may mean something that you

have to do. Have you any idea of what is meant by it; and if you do, do you know what could be the result of it?"

Questioner: "Well..."

MR. NYLAND: "You see, that is true in particular, when you want to compare it to other things that you know about."

Questioner: "Well, everyone is working on himself, but, ah... there are many paths, as it's said in every religion and philosophy. And ah..."

MR. NYLAND: "Then why pick on Gurdjieff?"

Questioner: "That's what I... I want you to talk about."

MR. NYLAND: "I know, but then I would like to talk about what you know already; so that you can compare it."

Questioner: "Oh, what do I know already."

MR. NYLAND: "Um-hm. In very few words."

Questioner: "Well I... I've been to a lot of types of meetings, and I've chosen, for my particular study, the Hebrew Kabbalah. But, ah... but, ah, I've had a lot of entertainment from Gurdjieff's books, just having read them, ah... but this statement, which I've also heard someone else say - he told me about this lecture - that, ah, well you don't know what Gurdjieff's talking about if you, ah, if you don't realize that there's a deeper meaning behind all of the elements he uses, and all the things he said."

MR. NYLAND: "Um-hm."

Questioner: "Well, ah, I... I don't! Because I don't, ah..."

MR. NYLAND: "It's difficult to tell you in a few words, you know?"

Questioner: "I can imagine, yeah. Well, it is with any..."

MR. NYLAND: "But, in a very general way, I would say that man, as he is on Earth, in accordance with the Gurdjieff statements, is only half-developed; and that he has to learn how to complete that development. That when a man is unconscious, and he lives on this Earth, he has no chance, by remaining unconscious, to develop himself further, because Mother Nature will not allow it. And the conditions of the Earth will not allow it. That even if he prays to grow up further, that there is not sufficient indication of how he should go about it. And that if one is interested in scholarly studies, even what might be, for a person, very important, as the Bible, or as you say, Hebrew literature, or whatever may be the Quran for Mohamedans, or the Buddhistic religions: can one extract from such religions enough information to know what to do in one's daily life? And I think, in that sense, Gurdjieff helps; because in the first place, with the assumption, and quite definitely with something that can be verified, that man is not able to live a life which is in balance and harmonious. And that he has to work for that particular purpose, by using ~~law~~ certain methods which enables ^{the} ~~them~~ potentiality which is in each man, to come to a full development. But you see, one has to agree that a man is half, half completed; and that, also, he has a potentiality, which could grow up; and that there is a method by which such potentiality actually can become different, in the actual sense, in more Reality. If we agree on that, that it is worthwhile to find out what one should do; and if one is willing to do it, then I think it makes sense to talk more in detail. But if it's a matter of just comparing what Gurdjieff says and what someone else is saying, I don't think that I would

like to enter into that. I think you will ~~eat~~ ^{read} a little bit
~~more~~ ^{Particularly} ~~of the query?~~ when Gurdjieff has -- read -- has written
ALL AND EVERYTHING, even if you say it amused you a little bit,
you've missed the boat; because it is not an amusing book. It's
a very serious book, for a person who really wants to know what
he ought to do. And I think there is more than enough in it, in
the book itself, to find out what one ought to do; or at least
that one starts to try. And that, then, in that kind of a trying,
if you have some difficulty, I think I'll be very happy to talk
about it. And perhaps, in the conversation tonight, you might pick
up some knowledge that you can use."

"Yah...yah?"

Questioner (female): "Does Gurdjieff speak, at all, in his
teachings: in man's ordinary life, the idea of 'fate'?"

MR. NYLAND: "Talk about, in ordinary life... about what?"

Questioner: "Fate."

MR. NYLAND: "Fate? Do you mean that certain things will happen,
in accordance with certain Laws? Do you mean that kind of 'fate'?"

Questioner: "Yes."

MR. NYLAND: "I'm quite certain he does. I think it's a matter
of trying to discover what are such Laws, which at the present
time are not known, and how they function; ~~that~~ one could deter-
mine, beforehand, what will be the result, if one understands
them. I think the question of Fate has to do with what is 'fatal',
for one particular level; as compared to the knowledge of the next
level ~~in~~ development. That is, many things we call 'fate' become
understandable when one grows up, and grows up to a certain level
which is Higher, or has more wisdom. So of course, there is always
Fate. Whenever anything happens in accordance with certain Laws,

all such Laws determine the Fate. And it is always a question, for each person, to find out what his Fate is by ~~the~~⁹ understanding, if he possibly can, ~~of~~⁹ the Laws which govern him. And what applies to him may not be applicable to another person. But in a very general sense, if you look at the Cosmos and the Universe, if you look at the Solar System - the Sun, the Planets, and the Earth and the Moon, and Anulios - there is, of course, a certain regulation necessary for the maintainence of that what is taking place, in accordance with very definite Laws, which sometimes can be understood astrologically; sometimes with astronomy; sometimes by cosmology. And sometimes with the study of oneself, in order to find out what, actually, a man is. It's, you might say, a miniature, compared to the Macrocosmos. If he could study himself, he would find out that what, at the present time, in his unconscious state, is Fate⁹ could become clear when he becomes Conscious. So, a great deal of that Fate question, I think one can leave, simply, to something else; simply saying: 'When I get there, I will probably find out more than ~~I~~^{what} know now.' And I think that is one of the reasons why Gurdjieff gives, very definitely, a means to reach to a Higher Level; or, what I said a little while ago, that it enables a person to grow out into something; which, at the present time, is potential. And that the full development for a man should consist first in the understanding that he is not as yet what he should be; and that he, then, wishes to apply what is, so-called, Work. And then, in the realization of that Work, verifies whatever the statements, or philosophy, may be, that Gurdjieff is talking about."

Questioner: "Is it possible to change those... by developing a little 'I', is it possible to change those Laws governing your Fate; or merely to understand ~~them~~^{the} them.

MR. NYLAND: "It's a very difficult thing to say, how far are the Laws which govern one. You know, I'm governed, quite definitely, by Laws existing on the Earth. And I'm ~~under~~ as astrologists, I definitely believe that there are, also, influences of the Planets; and definitely of the Sun. And that is as far as my own Solar System is concerned. But when I keep on studying astrology; and in particular, I then go over into astronomy, for the scientific aspect, there are, without any question, certain constellations, which are made up of stars, which also affect the condition of Mankind, on this Earth. So, if I want to say I will gradually be able to change, I have to say what kind of a thing will I want to change first; and perhaps admit that, at the present time, without any question, certain things will continue to exist that I cannot change at all. And if I see Man on Earth as just a little entity happening to be here, and of course being subject by, let's say the Earth and the Law of Gravitation; that perhaps, he may be able to accomplish certain things, which eliminate those kind of Laws; or that he can understand them better, and because of that, will be able to take care of them. But when it comes to the influence of the Sun, already, I don't think I can change that very much, until there is something in me that can correspond to the influence of that Higher Force; otherwise, the Higher Force will just consume me, because I'm smaller. When I become equal, in understanding, then there is a possibility ^{that} ~~we~~ ^{red} mentioned ~~of a matching~~ And when I become,

as it were, larger than the existing Force which affects me, I can conquer it. So you see, it's quite relative; that one hopes, by means of the creation of an 'I', that something starts to exist, which not only will be beneficial, but will definitely constitute a guide for oneself, and one's Life. And that, at the same time, while this 'I' exists, and is being fed by certain definite methods -- including -- included in Work on oneself, that, at the same time, when that happens, a man can change, and can become more than he is; and not only reach more understanding, but actually can increase, and raise the level of his Being. Then, of course, the result of such an 'I' becomes very apparent; when a man, if he can grow up and become what he should be, even what is allowed on Earth; that he, then, will be capable of doing certain things which he cannot do when he is in an unconscious state. If one considered an unconscious state as a kind of sleep, it is very much the same relationship, that when I say: 'What can a man do when he wakes up, physically, what he cannot do, in his sleep?' And the same relation would exist, when I say, a man, being in a waking-sleeping state, which we still call unconscious behaviour, as compared to what is called Self Consciousness, which then, in relation to the previous state, would be a Waking Up. But naturally, in a Conscious state, he will be able to do what he cannot do in an unconscious state. So you see, you are begging the question when you want to know what is possible for 'I'. I do not know what an 'I' can do for each person; but I do think that an 'I' can be very beneficial for anyone who wishes to try to make one. And then, under the guidance of that 'I', as something that represents a Higher Level of Being; and constitutes in itself, as Life

in a different kind of a form than we are used to on Earth: that then there is a solution, for his Life, in which this 'I' will play a part. To what extent it will remain a conduct, or to what extent it will become an aim, one really doesn't know; because one does not know oneself, and therefore, one does not know what a man may become. The first requirement is, really, to find out what one is. Then you know, at least, what you are Working with.

"You understand what I mean?"

Questioner: "Yes."

Questioner [male]: "I find myself, ah, functioning, at different times, at different levels, at different times. I find myself, ah, sometimes very efficient; sometimes, ah, sometimes very, ah, motivated; sometimes able to think; and at other times, ah, in such a situation that, ah, not motivated at all. Like I've been fired from most of... I've been fired from most of the jobs that I've ever had. And at the other... and on the other hand, ah, I've been called one of the best engineers in my field, ah. And I can't handle it; I don't know how to... what to do about that ^{contradiction} _{contriva-}
tion."

MR. NYLAND: "What... what can't you handle, the fact that you change?"

Questioner: "I don't, um... I can handle it, in the sense that I have to... that I exist under those conditions. But I... I believe there's a, ah, a way that I can exist efficiently, or, you know, more fully functioning all of the time. And, ah..."

MR. NYLAND: "I would say it ought to be possible."

Questioner: "It ought to be possible?"

MR. NYLAND: "Yah. It does not mean that you can do it. Simply the wish to have, doesn't mean I will have the ability."

Questioner: "Ah, so I've found out. I've... I've had some success, in that direction..."

MR. NYLAND: "No, I think you're barking up the wrong tree; because so far, you are just talking about conditions in ordinary life."

Questioner: "Uh-huh."

MR. NYLAND: "And of course, it's obvious each person is different. You are different before you have eaten lunch, compared to after lunch."

Questioner: "Yeah."

MR. NYLAND: "And you may be a good engineer early in the morning, and not ~~you~~ late at night."

Questioner: "Yuh."

MR. NYLAND: "So really, we know all of that. Each person is sleepy, sometimes; and sometimes he's sick; sometimes he feels very well; and at other times, he gets angry, and feels lousy."

Questioner: "Um-hmm."

MR. NYLAND: "So, if you talk about that, that's not what we talk about."

Questioner: "Yeah, but I have, ah... I seem to have very little control, over those things that I think I should have control over."

MR. NYLAND: "I do not know, if you should. And I agree with you, that you don't have it."

Questioner: "I guess maybe I should say it would be nice if I had control over that."

MR. NYLAND: "That's right, it will be very nice. And if it was nice, and if it were for sale; it's a question: Do you want to pay the price?"

Questioner: "I think I do."

MR. NYLAND: "How do you know?"

Questioner: "Ah..."

MR. NYLAND: "Have you ever tried it?"

Questioner: "I've been... trying for about eight years."

MR. NYLAND: "No. No, no, I mean..."

Questioner: "But..."

MR. NYLAND: "...I but now mean, ala Gurdjieff."

Questioner: "Ah, I have only found out about Gurdjieff, ah, a few months ago, and gotten serious, ah, you know, studying him a few weeks ago."

MR. NYLAND: "Good. How much, now, do you know; or in what direction do you think that this kind of Work is going, for you?"

Questioner: "I have ^{high} ~~my~~ hope, that, ah, that I will be able to [^] find out more about myself. That I will be able to..."

MR. NYLAND: "Good. What are you doing about that; to find out more about yourself?"

Questioner: "Mostly, I'm reading ALL AND EVERYTHING. I figure that's a good start."

MR. NYLAND: "It's a good start. But you would like a little 'short cut', wouldn't you?"

Questioner: "Not necessarily, not necessarily."

MR. NYLAND: "Well, if there's not a short cut, let me warn you that you shouldn't go on a 'detour'; because that would require a lot of energy that is spent quite uselessly. If you talk about

being a different kind of a person during the day, and at different days of a year; and probably different in one year, as compared to another, so that maybe you will be changed when you are fifty: all of that, of course, remains a question of an unconscious existence on this Earth."

Questioner: "Uh-huh..."

MR. NYLAND: "And we're not particularly interested in that; not primarily. That if a man starts to develop, that then he may be able to take care of his life on Earth; and without saying that life on Earth is not important. It is, of course, extremely important for anyone living here. But there should be a possibility of using it for a definite purpose, as I say, of growing. And that then, what is now potential, becoming actual; that that part of a man will enable him to see himself much more truly, the way he really is. And that the problem, at the present time, for anyone beginning, is first to find out what he is, himself; and to know that that is the truth, and not an interpretation of his wishes. So, if you want to start with Work, try to understand what is really meant by 'Work on oneself'. That is: of the creation of an 'I', which becomes observant of oneself, as one is, and accepts that; and uses, simply, as an object, for such observation, the manifestations of the body. That that particular Observation Process should incur- should be made up- of an 'observing something', which comes from 'I' considering that what I am, that is myself, personality- and using the word 'it' for that; or that it should be subject to a regulation. That is, that kind of Observation should be Impartial; and also, the recognition of that what is 'me', and registered in 'I', should be Simultaneous. It means that a registration takes place at the

same time, when the activity takes place. Now those are the three requirements for an 'I', when it wishes to function, in relation to me. And I first have to be quite clear of what is really meant, before you even can start with that kind of Work. It is simple to know about it, and to explain it. It's extremely difficult to do it; but you only will find out by doing. Not only because of the difficulties, but actually what is involved in it. And you will not have that kind of a language, until you have the experience of application. I would continue with reading ALL AND EVERYTHING. At the same time, I would insist, whenever you have a chance, to find out what is really meant by 'Working on oneself'. That is: the possibility of the creation of 'I', which you might call an Objective Faculty; the meaning of Objectivity, as compared to the subjective world, ^{of people} on this Earth, or the natural way of manifesting; the condition of each man, as a personality, being made up of three Centers, fundamentally, in which his physical center is completed, more or less- it would be completed, after he dies; That his feeling center is half-way developed, and that it should grow out into what is called, in the Gurdjieffian sense, a Kesdjanian Body. And that his intellect is just 'touched', you might say, by a note, DO; if we consider progress as being expressed by the Octave: that the Octave for his intellectual center doesn't exist at all, except the note DO, which is sufficient for his unconscious mind. So, it is really that kind of a problem, that in the possibility of a development for a man, he should complete his Kesdjanian Body, of which there is only a beginning; and that he should, really, make his intellectual body, which we sometimes call 'Soul'. And that only when

he has those three, and completed; that then a man could become a Unit, because of the threefoldness of such Bodies. And then, in that kind of Unity of fusion, he would have certain properties, which he does not have, when he is unconscious on Earth. That, you might say, is in a 'nutshell', a little bit of what is concerning us. You see? But I would advise you, keep on reading; and you will find many things, which are a little difficult. When you do have them, and, really, there are questions which concern you; and particularly, when you have hope that there will be a possibility of further understanding: don't ever fail to ask. And keep on asking, until you get an answer."

Questioner: "Thank you."

MR. NYLAND: "Yah?"

Questioner [male]: "Um in the book MEETINGS WITH REMARKABLE MEN, Gurdjieff mentions a saying, which says that, um, 'Only he who would be...', um, 'can be called a man, will deserve anything that is prepared for him by Above. Will, because of his responsible life, makes it possible for the sheep and the wolf to live together'. He then goes on to explain, that the sheep means the feeling center; and the wolf means the body; and the man means the thinking center. And, um... I'm not quite clear about what... in what sense the sheep and the wolf, or the feelings and the body, uh, [again,], you know? ^{And that...} I'm not... I don't quite understand the saying very well."

MR. NYLAND: "It goes a little bit further, in a description of what a man really is. And using, simply, such symbolic terms, I think it's much easier to talk about that what is really meant. You know there is a conflict between ~~your mind and your body~~ ~~your mind and your feeling~~."

You must also know, that the mind can be expressed, by means of the body in activity. You also know that the feeling, when it exists, finds an expression, in the manifestation of the body; and that the feeling, by itself, has really no language. There is a source, which is a rate of vibration; which, in feeling, takes place in the Solar Plexus. And that the purpose of a man should really be, to be able to have a feeling center; grown out, to become an emotional Entity, which then could function, independently of the body. So, that means that that emotional center, being full-grown, into what we call a Kesdjanian Body, would have a language of its own; and not be dependent on the physical expression. You understand that?"

Questioner: "I think so."

MR. NYLAND: "That we use symbolism for that; and 'sheep' and 'wolf', and so forth, comes from some of the old folklore that existed somewhere in the Near East."

Questioner: "Yeah."

MR. NYLAND: "But when it comes down to our ordinary terminology, of what we use here; or what is, at the present time, let's say 'scientifically', sometimes acceptable, is that the man is made up of a physical body, which is predominant. That in that physical body, there are organs, which have certain functions to fulfill; of which the three most important are: the brain cells, functioning in the sense of thinking, or in associating, or in pondering, or in formulating; and that he has, also within himself, an organ, which is more or less centrally located in the Solar Plexus, which takes care of his feeling, and that a man, in that sense, is not very complete, as yet, because the feeling center is not really

all encompassing of what it is capable of, or should be capable of, when it becomes emotional. The feeling of a man usually concerns itself with that what he feels about himself. There is, of course, a deepening of a feeling ^{and} ~~that~~ can include a few other people, particularly ^{when they are} ~~their~~ friends. But when you talk about the possibility of a development of an Emotional Center, you have to include many more things that exist outside of a person, and are representations of Life; since that what a man loves of himself is his own Life. And if, now, Life of other people could be put on an equal basis; that I also could have, let's call it, preference or wish for caring for such existences. And that that could include all forms of Life we are familiar with on this Earth, that then, the Totality of a man, as he is at the present, and wishes to become emotionally involved in the existences of Life: he cannot stop just with this Earth, because he does not know, but has to assume, that there are other forms of Life, somewhere else in the Universe. And if he is religiously inclined, he will understand that there might be an Almighty Father, which is governing the different regulations of the Cosmos as a whole. And that therefore, for a correct Emotional Life; or an emotional development, as a 'body', -- one -- a man should include all such possibilities of Life existing; particularly that what he calls Eternity, as Life represented by God. So, what ever it is that one feels emotionally; or whatever is religiously felt, it is necessary to understand that the present feeling center, as simply a Solar Plexus, is very far in development from that what it ought to be, and it should become.

"The question of the mind is even a little worse. because a

mind is not functioning by itself, as an intellectual gathering place for pure facts. It is constantly interfered with by a feeling. One has, always, in the mind the possibility of reasoning; and then submitting it to the liking or disliking of a feeling, which then says that a certain thought is right or wrong, depending entirely on what is good for a man, ~~and~~ ^{what} he likes, and what he doesn't like; and what he doesn't want, and what he wants. In that sense, of course, the mind is not functioning correctly. But aside from that kind of a fact, the thinking process, at the present time, is mostly made up of reactions toward the activities of the world outside of him. And the impressions that -- we -- he receives, of course when he acts on them, really are not his own. It is only a reacting kind of a creature. And mostly, that takes place in the mind, itself. Then in addition, the purity of a mental function, in thinking, is not so pure; because when he receives anything from the outside world, he immediately will connect it, by association, with the different things that are, already, mentally lodged in his memory. And this form of -- associate -- association, or associative values, ^{really play} ~~when they play~~ a very fundamental part in the mind; because by that, he recognizes certain things that have existed. And usually, when he can find a word for it, he doesn't want to think very much more about it. And it's not that he has not the capacity of thinking about ordinary things, but he gets stuck; because that what he cannot do, is to separate the Present from that what is past or future. And this is definitely a limitation of the mind. He cannot register the Present. He can register 'anticipation' of that what is coming. And he will register,

of course, that what has passed, and is already gone. But where the future, as it were, changes into the past, and where it takes place in him; if that question of time endurance of time duration simply flows through him, at the moment of that recognition, it is not registered freely in the mind, itself. It goes over, immediately, from future to past. And that is, very definitely, a limitation of the mind.

"Aside from that, there are many other things. Originality, for instance; it is very hard to see. We are associative people; and we look up things in dictionaries, what other people already have thought about before. We try to put it a little further, become scientific about it; or philosophical. And in general, it is true that we do reach certain conclusions; and sometimes we are very clever fertile. But when it comes to the knowledge of oneself, it is mostly description of physical conditions. And when it is psychology, or that what actually is taking place, as I say, in the feeling and in emotions, we only know a few words. And we call them 'vibration rates' and that there are electronic disturbances in the brain. But do we really know why a man thinks; and what he does; and what what goes on in him? happens in his thought; and what he is, actually as a man? We try to define it, of course, but we really don't know enough about it.

"You understand what I mean?"

Questioner: "Yes sir."

MR. NYLAND: "It is very necessary to look at a man for what he is, first; and to see what he, then, can be used for. If I don't know my machinery, how can I expect any kind of a result? If I know that a man is mechanical, how can I expect something non-mechanical? Yah. Oh! Wait a minute. Excuse me!"

SIDE TWO

MR. NYLAND:

"Now Bill, all set?"

Bill: "All set."

MR. NYLAND: "Alright. Did we finish that, or was there a hand up for another question? Yah?"

Questioner, [male]: "Well, I was... you said that, ah, you can't, ah, properly change yourself, as you assume; and, ah... until you know the machinery."

MR. NYLAND: "No, wait a minute. It is really, what I meant, of course, is you can change yourself to become a better machine. I'm afraid you cannot change the machinery: a fact of being mechanical."

Questioner: "But can't you, ah... isn't it true that, ah, you can't know yourself better until you try to change?"

MR. NYLAND: "I think it's right. But the question is then: What do you call change? If you change mechanicality into another form of mechanicality, you simply move from one place to the other, in what I would call a superficial world. I can also change when I deepen feelings. But it comes to a certain point, that if I want to make ^a ~~the~~ change, that I run the risk that something else is substituted, which is equally mechanical. I can learn a great many things, and I can be very strict, let's say, about not smoking; but if I then try to do that, and my body is already used to the nicotine, I have a hard time, you know, not to become irritable. And then it's a question: What is better, or worse? And then, that question is not solved so easily; because what kind of measure do we have, about what is good and what is evil? It is

so much dependent on culture; the way we are living now. And what is true for us, at the present time, wasn't true a hundred years ago. So, I think even the changes, by itself, can be very nice. I can be really obnoxious, and try to become very kind. I think I can be sucessful; but it goes at the expense of a great many other things. And then, Perhaps I will start to feel sorry for myself, that I cannot be obnoxious anymore. You know, it is really very difficult. I admit, and everybody must admit, that a person changes, because he is living. And in the living, there is a changing of cells: they slough off, every seven years. And a person changes the expression on his face. And he has his body to count ~~scope~~ with; and that also kind of deteriorates, in time. You see, the change we talk about is a change for Permanency. And the measure for that is: Can a life, as man is now living it, continue to exist; or is it subject to death; or is that what is the body, when it dies, able to keep Life contained within something, so that it cannot continue to live in Eternity? And again, that same problem of change is made up with: Why should one change, when one could remain Eternal? From the standpoint of Eternity, it doesn't matter what a person is, as long as he is representing Life; as long as he is not dead. So, the real change is for a man to understand what he is, as ~~not~~ mechanical creature; and to introduce certain means, by which he becomes non- mechanical. That would really be quite a fundamental change. I'm so afraid if I change, that I'm on Sunday a little more religious than on Monday and Tuesday: I haven't made much of a change; because it is not permanent. I have to wait for Sunday, in order to become a better man. When it really comes down to the changing of a man into something that is permanent, then that permanency,

when it is once there, will not return to the possibility of temporariness. And that is really a worthwhile change. And I think that is what one should be interested in, because when one dies, one changes very fundamentally. And it is always a question: What to do with it, and how to meet it? You're not going to live forever, on this Earth. If one has belief in the continuation, as a possibility, I think it's quite necessary to prepare for it."

"Yah."

Questioner, [male]: "How does, uh, a person know what stage they are in, in regards to the, you know, in regards to the Work of, ah, say, 'crystalizing', um, 'Higher Bodies'; or just in the Work, in regards..."

MR. NYLAND: "No, don't say it as a matter of crystalization. I think it is, simply, a building up of something that is growing; so that the result of Work is, really, a constant effort to accumulate certain material, of a certain kind, which can be used for the building up of a Body. You must look at it very much like a person who is very young, and grows up, physically. So, the question of the development of such new Bodies, or the completion of one which is half, simply means that I have to get 'food'; in such a way that it belongs to the development of that kind of a Body, which then acts in accordance with different rates of vibration, because it is a Body of a Higher Nature, and does not really belong on this Earth. And the whole purpose of making it, is to create a vehicle; in which Life, as I know it now, on this Earth, in this body, could continue to exist. I do believe that a person must consider the question of such Eternity; because if he really considers life, as it is being lived now, on Earth, between

conception, between death; and that nothing else, then, continues: that it stops it's 'life', so-called, I think that it's completely idiotic to live. All you get, is a little bit of an 'affair', during your lifetime. And, as you know well enough, if you live long enough, much of that kind of stuff becomes very horrible.

"We talk about something that is worth much, and much more; and could become, I call it, sometimes, 'Absolute'; because the search, for a person, when he lives on this Earth, is to find out why he is alive, and what is the meaning of his life, on Earth. And if he finds the meaning: What is there connected with it; in order to be able to do, with this life, in accordance with a responsibility, which he will assume for himself, when he accepts himself for whatever he is, even if he's not responsible for his own birth? And then the questions become quite different, you see. It's not crystallization. It's a growing out to 'fullness'; like a young man grows up, until he has reached a certain age, and is about six feet. That is growth: formation of cells, which split up; and more and more, until the totality of his physical body has been reached, and he doesn't grow any further. Does that cover what you meant?"

Questioner: "Um, yes; but I'm also interested in how you would go about finding out what stage you are at, as far as..."

MR. NYLAND: "I wouldn't worry about it; because the state in which you might go, that, of course, is your interest. You first have to find out what you are now. And Work on yourself starts out with an Observation of that what you are; not what you pretend to be. The first requirement, is to reach truth; truth about which there is no question. If I consider myself, with my mind

thinking about what I have been; or what I hope to become; or what I hope for, and anticipate: of course I use my mind to collect certain data about myself. And I'm quite able to describe myself, in certain instances of what I have done, and how I have behaved. The question is, always: Is that the truth; or is it my interpretation? And when I consider that I am what I am, at certain times; and sometimes, quite honestly, I consider myself totally obnoxious and stupid; that if I must come to the conclusion that that is me, and I make that statement, partly, sometimes to myself; but when I do make it to other people, I always soften it a little bit, and 'gild the lily', because I don't want to appear that I am really that kind of a -- that kind of a guy. I am an entirely different -- purpose -- person, in the eyes of someone else, when I can have them respect me. And I love myself, really, a little bit too much; so that I become, a little bit, hypocritical. You know, it is a -- it's a common occurrence. One must know it. You must know yourself well enough. You always elucidate a little bit better; so that it seems as if it is, really, not entirely so. And the assumption is that someone else will understand it in that way, and that you can get away with that kind of a story. A person usually wants to become a little bit more 'heroic' than he actually has been. He's not truthful, and you know that: how many times you hide things that you don't want to say; or tell; or that you are afraid of; or criticism of someone, so that, obviously, you want to appear a little better, in their eyes. And I say, if you can get away with it, you probably are a little proud that you have been clever. You see, it's quite right

that one does that, because each person, to a certain extent, is a liar. And it doesn't matter if everybody is a liar, because then you know it. You only don't know how much of a liar, and that causes trouble.

"I think the question about Consciousness, and what is really meant by a person who is unconscious: a person has the distribution of a creating of energy for himself, and uses it for a certain purpose. And that, then, if he is responsible, he wastes a tremendous amount. For instance: tenseness of muscles; or unnecessary words; or gossip; or idle thoughts, daydreaming, many times; interfering, with one's feeling, into the affairs of someone else, which is no concern. Ouspensky mentions several of these kind of an idea; and worried, being worried; and critical about the weather; and, you know, the stupidity of a lot of other people; and you, yourself, are far better, and clever, and so forth. If you only could do it, and so forth. If you were a policeman, you wouldn't hold up traffic the way that guy is doing it; so forth. No, it's common occurrence, you know that. The ordinary, unconscious person is really a very stupid fool. But it is not, in any way, particularly critical; because I think all of us are. And of course, I like to be a little less; so I try to 'improve' myself.

"Now if this, on this road of improvement, I actually could show that I improve; but, as I said before, I doubt, very much, if I continue to 'improve'; the word, the way I would like to. And many things are unsurmountable. And then I say: 'It's my nature.' I cannot do it; or astrologically, I live under a certain sign, and I happen to be Saggitarius; and therefore, it is difficult for me to behave; and I wished I was Aries; and so forth. You see, there are certain qualities that I have; properties in life,

hereditarily, from my father and mother; and if I can blame them, I do it. It's a question of honesty among people. It doesn't really exist, very much, then only in very exceptional cases. And then you say: 'Ha, ha!'. And now I tell you, ⁹ I want to speak ^三 to you from Essence; and then comes a little bit of the truth. It isn't true, at all. You hide. Even if you pray to God, you make it a little better and so you want to get something from Him. So you tell Him that you really are quite different from what He thinks you are. See, don't let's be foolish about ordinary life; because it doesn't matter what one thinks of it. One finally comes to the conclusion that we are not worth very much, even if we go to the Moon. It's a question of one's personality, and behaving in a certain way; and constantly, as I said, being 'acted on'. And who is a 'man', when he constantly is reacting? What can he do; that he, himself, has, as a Will, instead of a hundred-thousand wishes? And the determination ^{for} of a man, of what is more important: his body; or his feeling; or his mind? And when there is a conflict, who wins out? And where is, in that sense, even, a more or less 'harmonious man', who is really in agreement with all the different wishes of himself, if you start to count them?

"So you see, we are a rather difficult kind of 'lot'; and not very, not very agreeable. If one is honest; if you are in the inner 'Inner Chamber', and there is no one there; and you don't have to 'play up to the gallery': it is very difficult ^{to be honest and} to submit to a certain confession. How difficult it is, when you're Roman Catholic, to confess; and that is only to a priest, or a 'father confessor'. How are you, regarding your own Conscience? And if

there is that kind of a Conscience, which really could be, in a certain sense, an Absolute 'judge': Will you even take the word of your own conscience, the conscience we are familiar with? Your mind will rationalize yourself out of it. You will ascribe it to all kind of conditions; all kind of associative forms, which will appear, quite readily, to make it appear much and much better. A person says: 'You are such-and-such.' And says: 'No I'm not.' Then you say: 'Oh yes, you are.' And [you] say: 'Well yeah, just a little bit; but not as much as you think.'; things of that kind. Have imaginary conversations with yourself. Try to come to the truth about yourself; to see, actually, what you are; and now from the standpoint of even being a machinery; and the utilization of energies which you are endowed with, and which you maintain, and for which you eat and drink. ^{and sleep)} And the utilization of that: For what purpose; to exist, on this Earth? And how often do you fall off this particular kind of a road? How often do you fall, in temptation; and you're sorry, afterwards? How often do you hear your conscience, and you want to still it? You simply tell it to be quiet? How often do you differ, between your feeling and your mind? And the question is: Who wins out? And what will you do, as far as a 'harmonious man' is concerned; and in relation to other people, and what you wish: and your selfishness; and really the desire to help? And perhaps, being a 'masked form', in a kind of 'altruism', which really means that you become proud of yourself when you do it? Where do you draw such lines, between selfishness, self-centeredness, and altruism? It's very difficult. It's already difficult to know the difference between superficiality and ^{essentia}lity. And you're constantly, in the consideration

of such states of oneself, subject to interpretations of your own; because all of that is still based on memory, of what you remember. It's not based on the actuality of a fact at the Moment; And it certainly is not truth; because after ten years, the truth has ~~and you have adapted yourself to certain conditions and of course~~ changed, and ~~you~~ you feel that you have done quite well.

"Study yourself, first. 'The proper study of man is Mankind.' Find out what others are doing, then see what you are doing. That's a question for your own private life. When one is a little bit more serious about that, I think then Gurdjieff can have a meaning; but not before.

"Yah... yes?"

Questioner, [male[: "What is Essence?"

MR. NYLAND: "What is Essence? You see, I said just a minute ago, it's very difficult to distinguish between superficiality and Essence. It is like an onion, which you peel: you don't know where the kernel begins. You keep on peeling it off, and you get to the end; and, of course, you must have passed it, but you don't know when. You know, sometimes one says: 'How many sheep make a herd?' Just one. I don't know where the difference is, but I do know this: that certain states of myself are more Essential than other states. I can say also, that that, if I wish to find Essence in myself, that I have to leave my 'skin'; and I have to travel to my Inner Life. Where Inner Life starts, I do not know now; but I do know: the further I go away from my skin, the less superficial I will be. And as a result, I will become more Essential. I do not know where it is; neither do I know the difference between Essence and Essential Essence, which should be the center of myself; about which there is no further question,

because many times we say that kind of 'point', we call it a Magnetic Center, is a place without any dimensions; because much of our difficulty is -- subject -- is a result of being subject to a dimensional world, either in Space, or in Time. And if such dimensions could be eliminated, a point would exist as a point, without potentiality. And that is really what I mean by being in equilibrium: that a man is not, ^{more than} necessary, affected by the conditions of life as he has to live it; either on the Earth, or anywhere else. And that the different Laws, which, of course, govern him, can be understood; so that when he does understand the influence on him, that then, within himself, he will know how to handle it. And if he is interested in freedom from such Laws, he will be able to find ways and means to counteract them, and to overcome them. That is the problem of 'Growing Up'. That is the problem of all religions. That is the necessity for Mankind to understand; of how to be in relation to that what is above, which we simply say: 'as above', meaning to be away from Earth; or sometimes we say it may be 'Nirvana'; it may be another kind of 'Heaven'. It may be whatever Christianity means, for you; or Mohammedanism; or Tibetanism. For that, it doesn't matter very much; because it is just a matter of changing of a few words. And the concepts remain, although the emphasis may be on one, or on the other. The whole thing is: What is man, as he is now; and what could he become? Should he grow up in that direction; or should he just die, in unconsciousness? Now do you have any... any other questions? Now, do you see, now, a little bit more?"

Questioner: "Yes, [unclear?]."

MR. NYLAND: "Good."

Questioner, [male]: "Uh... I'm not sure, I don't..."

MR. NYLAND: "Try to be more attentive. You're not open. You're almost bored. We have an idea, you know. Honestly, you don't want to find out."

"Yah, tell me."

Questioner, [male]: "Ah, can anything a man's mind conceives be taken as an absolute truth?"

MR. NYLAND: "No, not at all! I think the mind, itself, is sick. You see, a mind does not function, in any kind of an intellectual sense of purity. I said, a little while ago, it's interfered with by a variety of different considerations; of which, the feeling center is one. And whenever there is, in any state, a statement of a certain fact, that I receive with my mind, there is a description of it; comparing it to what I already know, by association; or if there is an interference, if I like it or dislike it. I am not pure anymore, as an intellectual effort; and my mind is that kind. When I said, a little while ago, also, that a mind fails, in many ways, and is incapable of really conceiving; or receiving, by perception, certain things that are Absolute. I think one has to learn how to change the mind, so that it becomes a different kind of an instrument. And for that, I'm afraid, that the mind has to learn how to vibrate in a different rate of vibration. I do not know if you know enough about that kind of a concept; but it is, very definitely, there is a difference between a note DO and the overtones which are inherent in the tone. And we talk, really, about overtones; as a possibility of another kind of an octave, which exists when the original octave is finished, and then should proceed in its own fulfillment. Do these ideas have

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any meaning for you?"

Questioner: "None whatsoever."

MR. NYLAND: "None?"

Questioner: "No"

MR. NYLAND: "I wish you would read about them."

Questioner: "Well, if, ah, anything the mind can conceive is not an absolute truth, then Essence and all those other things are just words."

MR. NYLAND: "No, I think that Essence is less influenced."

Questioner: "What about a Soul?"

MR. NYLAND: "The Soul doesn't exist: you have to make it."

Questioner: "Ah. That sounds like Christianity, again."

MR. NYLAND: "I don't know. I think that sounds like many other things: that one has to work for a living; that certainly you won't go to Nirvana, unless you understand your situation on Earth. Do you think that you just go into the Mohammedan 'world' because you are a Sufi? Of course you have to work for it. That's the condition of Earth. Earth is subject to the Law of Gravity, and so is Mankind; and there is a psychological Law of Gravity, and a physical one. And even if I say I want not to have that Law operate on me, you go and jump up, and see you're coming down. You have no wings. Whatever you call 'absolute truth', is not subject to any further interpretation; and I'm quite certain that whatever you think in your mind you can interpret any old way."

And you can never be sure of [if] that what you're saying is so-called 'absolute truth', that it is the same tomorrow. I said before, your opinions before lunch are different from after lunch."

Questioner, [female]: "I have a question."

MR. NYLAND: "Yah?"

Questioner: "Is what is known as 'intuition'... is that related to the feeling center, or is that...?"

MR. NYLAND: "It is feeling center. It is a sensitivity, which reaches one by means of emotional energy; so that, then, that 'fact' becomes clear, but it is not reached through an intellectual process. It is equal to a fact which becomes a fact because of an intellectual reasoning. It is there for a man when he is sensitive enough to receive that kind of information; and then, all of a sudden, it appears to him as truth, or at least something that he has to pay attention to. And for the type of a sensitive person, how truthful intuition is. Sometimes, people are gifted, and they are very intuitive. To some extent, they are fortunate; another extent, they are not, because they see many things that other people don't see. And in that way, intuition, many times, is like clairvoyance: it is as if one perceives certain things, that other people cannot perceive, in some way or other; and not by means of a mental functioning. Then, it is good to have it, if it is reliable, in resolving a question. But many times intuition is not called that: we say it's a 'hunch'; and we don't know for sure if that is something that is reliable, that you can stand on. And only when intuition proves to be so-called 'the truth', or at least reliable: you sometimes will find that, even in that case, you will start to doubt intuition because it is reliable. One constantly questions oneself, in whatever happens. If a mind is alive, and if a feeling is alive: it will always be dissatisfied ~~with the cond...~~ -- with the 'status quo'.

It will always want to acquire a little bit more than what it has now, and it will not stop by intuition. It will want to act on intuition; and because of that, sometimes the intuitive 'force', changed over into the -- knowledge -- the acknowledgement in one's brain of that, will lead to an activity which, if it is not in accordance with what the intuition implies, and it is very difficult sometimes to understand it, because intuition itself cannot be put into words, I will have a great deal of trouble in continuing to believe it, when I want it that way. Intuition is not 'absolute'. Intuition is a means by which certain information is given to a man because of his sensitivity. And it's quite possible, that by intuition, many forms of this are given to a person by different ways than only from himself; and that he is not really responsible for that intuition, as it functions. And he may be under the influence of certain ^{other} 'forces' Higher than him, who want to tell him certain things of use, even though he is on Earth. You can cultivate it, by trying to be sensitive about your emotional states.

"Yah?"

Questioner [female]: "How does the emotional center, ah, fit into the Work? How can I study the connection, if it is...?"

MR. NYLAND: "I don't think you study that, in any sense, really, until you have a tool to study with. You see, the question of the existence of 'I' does not mean that it functions immediately, in the full sense of the word. It is something that has to be created; and then it has to be fed, so it is subject to growth. And although, in the beginning you say: 'I would like it to have an Impartiality. I would like it to understand Simultaneity. I would like it to be

able to Observe. I would like -- to, if -- this 'I' to be Aware. I would like it, also, to be Benevolent.'; and all such particular qualities, or properties, of an 'I' will only come when this 'I' is, more and more, full-grown, and then actually can stand on its own feet, and operate. It took Jesus Christ thirty years, before he started to teach. There's always a period of 'gestation', before any birth. It is a preparation which, always necessary, by 'tilling the soil', before any seeds will grow.

"So, if I want to become interested in what takes place in my emotional center, I first have to have a tool, which can function Objectively: that it can give me data about myself, which I can rely on. In order to do it, and to find out what it is; to ^{acquire} ~~apply it~~, that kind of dexterity, and to follow that kind of a method: I try to create conditions which are as simple as I can make them. First, for the existence of 'I': seeing a 'natural function', in the sense of Awareness; it's quite different from a 'natural function', in the sense of 'thought'. In the second place, this 'I', in Observing me, receives, of course, information about me, which gives me further self knowledge. But in order to be Impartial, and in order to be Simultaneous: I cannot, as yet, Observe my feeling; because the feeling is totally partial. I cannot Observe my mind, because my mind is totally opposed to it. The way I can learn to develop this kind of a dexterity, is by the application of an Observation regarding my body only, to start with; so that the 'I' can continue to grow and become mature. When 'I' is mature, and it can function, and it can be called, at any one time, to function: then, it is

time to see what is, actually, my emotional center; because then, the Impartiality, on the part of 'I', remains; even if it has been 'touched', as it were, with something that is completely partial. Then, I could have Objective facts about my emotional center; and the same applies to an intellectual one. But you see, in the meantime, I'm not interested in that, really. I can function very well, with my feeling. I also know how to deepen it. And I also really know how to include more forms of Life; so that then, a real emotional state can be reached; when 'I', in relation to that what is Higher, becomes ^{so} small, in the eyes of that what then, you might say, 'Observes me'; and that I, within myself, think so little of me, that my, as I said, that my self-love and vanity disappears.

"That is really, first, the purpose: to see what can I become, in its simplest form, to be Observed by something that I ascribe with a Higher Quality than myself. Then, such facts about myself, will give an indication of my behaviour, if I could continue to string facts together, into one line of existence.

"You see, it is too difficult to go too much in detail about it; and you must read more about such things. Start with the simplicity of trying to Observe the manifestations of ^{your} physical body. It'll give rise to all kind of other questions, when you keep on thinking about it. Try to visualize that the unconscious state of a person continues to exist, regardless of his attempts to Work. And that only because he Works, he makes, or creates, something that becomes ^a parallel to the existence of his unconsciousness. That new addition could become Conscious and Conscientious; and could ultimately end up, for a man, to have

his Will, to be used in the execution of that what is Conscious and Conscientious.

"And it's more than enough, in the beginning, to know in what direction I should go. And then the next step is: the application of that what I know, little as it may be; in order to get experience, and experiences, which for me then, can be compared; and can be introduced, at the proper time, for verification of what is being said by Gurdjieff, and which I now find to be the truth for myself.

"Then, I continue, and I have hope that ultimately I will understand a little bit about my emotional center, and my feeling, and how it functions. It's very difficult, at the present time, because the emotional center is just a feeling. And the feeling is just a little bit of 'solar plexus', and even that is not complete. Very unfortunate, for a man, that his feeling is divided over so many parts of his body, in different kind of nerve nodes which function in a little bit of a feeling way. There is no cohesion. There is no 'central point'. There is no 'concentration' of feeling, even. It belongs to the Totality of the body, and that is the condition; in order to make the manifestations of one's feelings, by means of the body, a little easier. It is almost impossible to ^{separate}~~separate~~, in the beginning, the feeling from the body itself.

"At the same time, the Observation of the body can lead, gradually, to the ^{separation}~~separation~~ of feeling from the body; and the introduction of what I called a 'new language' for an emotional state. When that starts, your emotions will be able to tell you what they are. Yah....?"

Questioner [female]: "Could you speak of Cosmic Consciousness, in relation to your 'I'?"

MR. NYLAND: "No, I prefer not to; because there are certain... certain things that have to be gone through."

"There are four States of Consciousness: the Sleeping Physical state; and ~~we call~~^{what} the 'Half-Awakened' state, our ordinary daily life; Self Consciousness; and Cosmic. Each of these states are subject to certain Laws. They are separated by 'steps'. And for each climbing of each 'step', certain things have to be done, quite fundamentally; and the introduction of certain things into, or for, the new state, which do not exist, as yet, in the previous state.

"There's a tremendous difference, for a man, in his so-called 'physical sleep', and when he wakes up; when the sense organs start to develop, and that he then receives ^{his} impressions; so not only that he has the ability, then, to walk, although he can walk in his sleep; he has ~~more~~^{no} 'consciousness', in our sense of the word, of ordinary life, functioning.

"The difference between a Waking-Sleeping state and Self Consciousness is also separated by a 'step'; and that step happens to be Objectivity. And it has to be introduced in the state of a half-way Conscious state; in order, then, to have a taste of what is needed for the development of Consciousness and Conscience.

"When that is developed, then a man, in the fulfillment of the Three Bodies, which can be built within him, reaches the possibility of going over into a Self Conscious State. The process that is necessary for that is: when the Three Bodies are actually fully developed, they have to fuse into a Unit. And out

of the Tri-Unity of that what is, first, the Three Bodies, themselves, a certain Unity exists, which has different qualities. That particular Unit belongs to Self Conscious states.

"In the Self Conscious State, all three Bodies will start to function; but at a reduced scale, and interpreting it in a different way; because, in Self Consciousness as an actual state, the physical body will not exist. But there will be something else that could exist between the two centers, when they are fully developed, and the aspiration towards Cosmic Consciousness.

"And again, there are three possibilities for such development. And then, only when they have been fulfilled, Cosmic Consciousness is reached. In Cosmic Consciousness, I lose my 'name'. In Self Consciousness, it still happens to be.

"That happens to be the end of that, doesn't it, huh? And so, I wish you all a good, let's call it, a 'rest' of your Life. I wished I could say a 'development' and an 'understanding'. I honestly hope that you can get somewhere, when you look at your life; and you want to contemplate, of what are potentialities; what is possibility; what is probability; and what will be the actuality of your Life in the future.

"Good night."

MR. NYLAND

END TAPE

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